THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

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NEW YEAR coming on apace
What have you to give me?
Bring you scathe, or bring you grace,
Face me with an honest face;
You shall not deceive me:
Be it good or ill, be it what you will,
It needs shall help me on my road,
My rugged way to Heaven, please God.

—*Christina Rossetti.*

Home Missions as a Denominational Safeguard.

By Rev. W. R. Leeper.

THE above heading is not intended to hint that the denominational idea is the principal thing to be maintained in the propagation of the gospel: it does imply, that the denominational idea must be protected. The fact that one has a primary and the other a secondary claim, should not lead us to give all attention to the one to the loss of the other.

Under existing conditions of the church militant the maintainance of the denomination is an imperative necessity. The same arguments adduced to justify the propagation of the gospel by home mission agency may be used to advocate the safe-guarding of the denomination. Denominationalism is so intimately identified with the Kingdom of God as an institution that we cannot do violence to one without injury to the other. Therefore if the Kingdon of God is strengthened through home mission agency, we may believe that the denomination is also. But it may be necessary to make more than a positive statement. In Missouri people have the habit of saying, "Show me." We may present the following reasons for believing that home missions safe-guard the denomination:

I. *It has been through home missions that our church has enlarged its territorial domain.*

Let us look upon our church, as to its extent, a few decades ago. Let us suppose, for sake of illustration, that at a certain time in the past that our church did not extend west of the western state line of Ohio; are we justified in supposing, that if there had been no Board of Home Missions created, and that if there had been no effort to enlarge our denominational territorial domain west of Ohio, that the church in Ohio and all eastern points would have grown in numerical and financial dimensions to the strength it now possesses, including all west of Ohio, which it has aided through the home mission agency? If we are justified in the supposition, why has the church in Ohio and all eastern points not increased in strength equal to all the increase of the church west of Ohio? The church east of west line of Ohio has grown, to be sure, but not to the extent equal to all the growth in the western country. Furthermore the increase of the church in its original territory has not been retarded by its effort to possess the western territory. The strengthening of the denomination in this western country has not only made larger growth in original domain a possibility but a reality. We may conclude that in extending the denominational border lines we not only enlarge, but we strengthen the whole denominational idea. We may also conclude that if the church had not reached out for larger influence and power that it would not be able to holds its original sphere of influence, and must little by little lose its strength until its one talent would be taken away.

It may be further stated that home missions do more to safe-guard the denomination than the mere maintenance of the church does, as it is at any given time. How? The Rev. A. F. Kirkpatrick in an article in the Midland several years ago, made this statement: "The Synod of Columbia has been built up since 1884. In the past year there has been practically no immigration to this section; so that the growth by certificate has not been from other parts of the United Presbyterian church, but was a direct gain to the membership of our church. It will therefore afford a fair comparison for the results of home mission work. I do not doubt that in all other home mission fields as good a showing could be made,

but because they are nearly all more closely connected with-self-supporting centers and mingle with them, comparison would not be so readily made. The records show that last year the increase by profession and certificate was a little over eleven per cent. for the whole church; for the Synod of the Columbia it was 22 per cent. The increase by profession in the whole church was 5 per cent, and in the Synod it was 9 per cent. The adult baptisms in the whole church was one per cent of the membership, while in this Synod it was three per cent. Does not this look as if home mission work paid our church?

Taking it for granted that increase means strength, we believe that home missions are a safe-guard to the denomination's present strength and the surest way to enlarge upon that strength.

II. *The methods employed will further prove the statement.* Thus: The circulation of denominational literature, church weekly papers, Sabbath-school papers, cards and books, young people's papers and the Women's Missionary Magazine, as well as by the indirect enforcement of the peculiar tenets of the denomination by the preaching of the gospel, by loyalty in conversation and social and business life, all enforce it.

III. *The taking up of special and new work in important and difficult fields*, such as St. Joseph, solicits the financial, moral and spiritual support of the whole denomination, and thereby fastens the attention of the whole church on the enterprise and holds its devotion, without which this energy might be devoted to other things which would not safe-guard the denominational idea. In these and in other respects home missions do safe-guard the denomination.

St. Joseph, Mo.

HOME MISSION WORK

As Observed by the Missionary in Philadelphia.

By Mrs. Eva McKnight, Philadelphia, Pa.

THE subject of this paper assumes that the local missionary is afforded opportunities for study along the line mentioned which are denied those not directly connected with the work. The point of observation has much to do with the impressions which will be received. A church edifice may contain windows of stained glass bearing beautiful designs, but to the passerby such decorations present no special attraction. Indeed their gloomy external appearance may vividly recall to his mind the catacombs of Rome. But when the observer takes his position within the building, he cannot fail to be impressed with the artistic arrangement of color.

We would not have the reader understand that there is nothing *in hoc loco* with which he is entirely unacquainted. Every worker knows something of the grand privilege of being a co-laborer with the Master; of the hardness of the human heart and of the continual and transforming power of the Gospel of Jesus Christ. Still other things may be in common, but waiving them we repeat the lesson of the illustration, that he who sees from within may have discovered things not appreciated on the part of the one who observes from without.

Some idea of mission work in the "Quaker City" may be gained from the experiences of the missionary.

There are seasons, when on the mount of prosperity and in the enjoyment of transfiguration's light, one is ready to exclaim with Peter, "Lord it is good for us to be here." Or as Peter and John both declared, "We cannot but speak the things which we have seen and heard." There are moments again when, after having been unusually bold and zealous,

one seems to "tread the wine-press alone," and like Elijah he thinks of fleeing to the juniper tree where the soul may unload its burdens. Then there are seasons when, because the remittance from the Home Board, though several weeks over due, has not been received—because of some delinquent church members—the supply of oil and meal has become scant and unbelief asks, "What next?" Encouragements and discouragements, joys and sorrows, are the common lot, but we are glad to record that the sweet endure and the bitter pass into oblivion.

Opportunity. Let us say here and now we are compelled to differ with some who speak discouragingly concerning the home missionary movement, affirming that we should aim only for the "strengthening of the things which remain." In Philadelphia there is abundant opportunity for the United Presbyterian church not only to "strengthen her stakes," but also to "lengthen her cords." Our cities are the strategic point for missionary effort. From every section of the country people are migrating thither. The young men of the present generation have no agricultural aspirations. They are fascinated with the "business whirl" of city life, and are ready to seize the first opportunity opened to them. Moreover every year thousands of dwelling houses are erected and immediately occupied. Exclusive of the summer season, a vacant house, new or old, is rarely seen. Such a condition indicates plainly that the influx of population is not from one portion of the city to another, but from without. As our attention is directed to the immense population, a large portion of which is unchristianized, let us not fail to remember that there is every opportunity for contact. As a rule the people are hospitable and willing to listen. Without question there is an open door and we pray that the Lord will move upon the hearts, of United Presbyterians especially, to garner the harvest. The past has not, perhaps, been improved as it might have been. We believe the same will not be said of the future. As empires have required their colonists on frontiers, not only to hold territory already conquered but extend the realm of their domain, so let us feel that a much greater obligation requires the heavenly kingdom to be extended on every side.

Need. Closely akin to opportunity is the need that such work be done and done *at once.* The activity of other denominations should kindle zeal and impress the necessity of immediate action. Much attention is shown to the mass of believers, but too little concern is exercised for the unsaved. Home mission work places value upon the individual.

Ignorance as to the way of salvation calls loudly for evangelization. The youth of fourteen or fifteen years of age will declare sincerely that he has no such thing as a soul. Then there is the universal tendency to rest upon form or ritualism. How frequently unbelieving parents seek the baptism of their dying infant, firmly believing that the mere ceremony will prove effectual for the salvation of their little one! When in such circumstances one sees as never before why Christ was moved with compassion as he beheld the multitudes.

And what about the prevalence of vice in all its forms? Recently our city papers have given accounts, which are simply heartrending, of the arrest of persons engaged in traffic of women and girls for immoral purposes. The victims, being foreigners, were led to believe that by coming to this country they would soon have good homes of their own. But instead, shame—shame to *Christian America*!—they were decoyed to disorderly houses. Have we not here before our eyes the cities of the plain, Sodom and Gomorrah?

Intemperance is another monster demon which finds its way into numberless homes. The beer-kettle is seen not only in the hand of the husband and father, but in that, alas! of the wife and mother also almost any hour of the day or night. What can be expected of children in such

homes if the Gospel be withheld. Other evils exist in the form of Sabbath desecration—pleasure halls where the young of both sexes assemble in the evenings, the gambling dens, Sunday newspapers, excursions ; but stay—it is enough.

When, Oh, when, will the "church awake put on her strength," and rescue from the jaws of hell the unsaved? "I must work the works of Him that sent me *while it is day*, for the night cometh when no man can work." God overthrew the cities of the plain ; who knows the future of Philadelphia if Jesus Christ, the crucified One, be not proclaimed in the streets of the city? "Go ye" into Philadelphia "and preach the Gospel to every creature."

Difficulties. Most certainly one here meets with "contrary minds." No difference where the field of labor may be the servant will face difficulties. The chief one in active work is the procuring of property, and erection of a suitable building without seriously burdening the infant congregation with a heavy debt. Our Board of Extension and the Women's Board have done a noble work along this line.

Eneouragement. Other difficulties might be mentioned, but we notice in closing the encouragements. The missionary is thankful that the preface to the great commission is not restricted by time or place. "All power is given unto Me in heaven and upon earth." "Go ye, therefore, and desciple all nations." No matter what the number of difficulties, or what their character, they can all be overcome, for the power offered the church is unlimited.

The progress of the past calls for a forward movement. Locally speaking, the mission stations are in excellent condition. Some of them will shortly be self-supporting. The growth of the latter is an incentive for the new ones just putting forth their buds.

In closing, the question is asked, What can the self-supporting congregations do for our missions? We answer, *study* them, *pray* for them, *give* of the substance with which the Lord of the harvest has so abundantly blessed you.

The Work in Detroit.

STATISTICS, as they are presented in annual reports, would seem to indicate that the work of the United Presbyterian church in Michigan has not been a large success, and certainly if we think only of the present numerical strength of our church in this state and of the amount of money that has been expended, we must say that United Presbyterianism does not flourish in this climate.

But it should be borne in mind that a large share of the money appropriated to the work here has been expended in endeavoring to repair the damage sustained there from a certain defection. It will be recalled that about a dozen years ago there was a recession from our church to the Presbyterian church. This cost our cause a large loss of membership as well as a loss of property. It also put our church in bad repute. People who are not familiar with the church and its history very naturally raise the question as to why there was a recession. When it is remembered that the Presbyterian church is an old strong and popularly well known denomination, it is readily seen that it is difficult to make the public mind believe that our church is all right. No matter how thorough the explanation as to the recession may be, a taint of suspicion as to our church still remains. Thus our church has been hurt in its usefulness and hurt severely.

Thus on account of a question existing in the public mind as to our church, to re-establish United Presbyterianism has

been a battle. But, though the victory has not been all that could be desired, there has been a victory, and, perhaps never was our church in better condition than at the present time. To Rev. W. H. Vincent, D. D., pastor of the First church, Detroit, is due a large share of the credit for this condition. He has worked, and has worked hard and faithfully. Under his direction and largely through his efforts, the First church has grown from almost nothing to a congregation which will soon be self-supporting.

A few years ago he and his people felt that it was time to start a second congregation in Detroit. After looking over the field it was decided to begin in the western part of the city. At first services were held at the home of one of the members of the First church. It soon became evident, however, that a more permanent place for worship must be secured. After a thorough search for a suitable place, a hall on West Fort St., was secured. It was not well suited for such a purpose, but that was the best that could be done. At about this time Rev. R. C. Douds, who had just been graduated from Allegheny Seminary, was employed by the Woman's Board to labor in the field. His health not being very good he thought he should try another climate, so he did not stay on the field a great while. While here, however, he built up the Sabbath-school and by many visits advertised the work very considerably. After Mr. Douds left, there was no one in charge statedly for nearly a year. However Dr. Vincent and his people kept the Sabbath-school going and held other services as often as possible.

In the spring of 1901 it was decided that a more determined effort must be put forth to put the work in more permanent shape, and a committee was appointed by Presbytery to look over the field and select a lot for a chapel. This was done and application made to the Board of Church Extension for a grant of money with which to purchase the lot. The Board made the grant. At about this time Rev. Edwin McClintock, who had just been graduated from the Allegheny Seminary, was asked to take charge of the work. He came on the field in June of 1901 and has been in charge since that time.

Soon after Mr. McClintock took charge of the work, it was decided to erect a chapel. Dr. Vincent had already raised some money for this purpose. Plans for a neat structure were secured and in Oct., 1901, the contract was let. The building not being large, it was completed and occupied in Jan., 1902.

Immediately the work took on new life and from then till now has been going forward with prosperity and promise. A provisional session was appointed by Presbytery and 19 persons have been received into membership. There are a number of others who will come into the membership in the near future.

It might seem that this growth has not been very great. It should be remembered, however, that the work here is purely mission work. In this part of the city, while there are many people who are nominal church members, there are very few who have ever taken part in religious work. So a large share of effort must be directed to developing workers. In many places where our church establishes missions there are already some United Presbyterians on the ground. These are ready to take hold and help in the work. This is not the case in Detroit, and it makes the work of building up a congregation much more difficult and slow.

Detroit is a city of churches, and at the same time it is a city of worldliness. Few cities equal it in beauty and in number of places of resort and amusement. The Sabbath is not respected and the people are largely devoted to pleasure seeking. This is true of all cities but it seems to us it is especially true of Detroit. Of course all this makes it difficult to establish the United Presbyterian church.

Still we are encouraged. We have a comfortable new building, and though a

debt of about $500 remains on it, we hope to find some liberal friends who will help us remove it in less than a year. We have a good Sabbath-school of about 125 members. We have formed a good nucleus for a congregation, and are developing a number of people who will shortly become members. One of the happiest things about mission work is to see people "grow in grace." In this respect we are happy. Then we have the respect and good will of the people of the community. We have good cause therefore to "thank God and take courage." A Second United Presbyterian church in Detroit is practically assured. M. E.

Our Home Mission Work.

By Alexander Gilchrist, Secretary.

ENLARGEMENT is still the watchword in our Home Mission work. Many new fields are being explored and as many as possible of the most needy and promising are being taken up. Grants have recently been made for new work in Parkersburg, W. Va., in Muskingum presbytery; Monaca, in Frankfort presbytery, and Green Lake, Seattle, in Puget Sound presbytery. In Parkersburg a score or more of our own people are ready to enter an organization and support the work. The founding of an immense steel plant at Monaca is attracting thousands of people to that point, and a new town is rapidly being built up. Our church is the first on the ground in the new section. Green Lake is a rapidly growing suburb of Seattle, and the prospects for our work there are very bright. Additional appropriations have been made for the work in Oklahoma, and it is expected that one or two new missions will soon be started in that interesting country. Phenix, Ariz., has been urged upon the attention of the Board and steps are being taken to investigate that field.

The extension of our Home Mission work means more than the founding of additional missions for the purpose of evangelizing our own land. These missions are steadily growing into self-supporting congregations whose contributions enlarge the resources of the church for work in large and destitute fields in other lands. The fundamental and vital place of this work in the life and evangelistic activities of our church should be constantly kept in mind.

The contributions of congregations indicate the need of speedy enlargement of the gifts of the people for the support of this work. We are presenting no special objects or special pleas to the church. For the sake of the great work we urge the giving of the sum regularly appropriated. We acknowledge with thanks the generous gifts that have recently been received from quite a number of individuals.

Pittsburg, Pa., Nov. 18, 1902.

THE PARSONAGE WORK OF THE WOMEN'S AUXILIARY BOARD.

By Rev. J. A. Cosby.

THE writer and his family occupy one of the manses built by a loan secured from the Women's Board. I cheerfully accede to the request of the Parsonage secretary and the editorial managers of the Magazine to speak of our women's work in parsonage building. No one can be more enthusiastic than

I in praise of this splendid work. A great many times it has been my pleasure to tell of it to friends of other denominations. Without exception, they express surprise and admiration. Sometimes they say, "We have no such excellent plan in our denomination."

In studying the history of this branch of the work of our United Presbyterian women, I have been intensely interested and gratified. In 1888 the first loan was made and from then until now, 68 others. Sixty-five parsonages have already been built, and who can tell of the comfort they have brought to the pastors' families domiciled therein? These manses are found scattered almost from the Atlantic to the Pacific. Thirteen states contain parsonages erected by the help of the Women's Board of the United Presbyterian church. There are thirteen in Iowa, nine in Kansas, seven each in Nebraska and Pennsylvania, six in Washington, five in Illinois, four in Ohio, three in California, Colorado and Missouri, two in Oregon and one in Indiana. A large majority of these would not now be in existence but for the timely help of the Women's Board.

As all know these loans are made to mission congregations, (not to strong self-supporting ones) for a term of years at 2 per cent. interest. The manse is built, the pastor occupies it, paying a rental that in part or in whole covers the yearly payment to the Board. In ten years or less the house is paid for and becomes the property of the congregation, having cost it little, perhaps nothing at all. It is one of the finest schemes in our Home Mission work and should receive liberal, and enthusiastic support.

There are many advantages secured to the work of a mission congregation by the parsonage:

1. It conduces to the comfort of the missionary and his family.

Frequently houses to rent are hard to obtain. Sometimes it is well nigh impossible to secure them in close proximity to the field of work. The pastor should be located advantageously, and he can be in a parsonage. Usually it is quite near to the place of worship, and this is a great advantage.

The parsonage can be built to better suit the pastor and family than most houses that are for rent. The pastor's wife has no easy time of it, and she ought to have the pleasantest, most convenient home possible. She ought not to be haunted by thoughts of "having to move" every year. In short, the parsonage is more *homelike.*

2. A parsonage suggests to the congregation and the community the permanency of the work.

When a missionary enters a new field and begins to work many look upon it as experimental. They have questionings about the ultimate success of the congregation about to be organized. But when the church is built, they begin to think, "Those people are here to stay." If a parsonage is also erected, the members are more sanguine of success and the community concludes that the work is permanent.

The writer believes that a parsonage ought to be built at the same time the church is or soon afterwards. Our parsonage here at Aurora, Ill., was not built until three years after the church was, and I regret that the $500 paid for house rent during that time to three individuals, one of them in California and one in Wisconsin, was not paid toward the manse.

3. A parsonage is a financial benefit to a congregation.

Every mission church should aim to become self-supporting as soon as possible. By securing a loan and building a parsonage early in its history, it will establish itself more firmly. Times of struggle will come when because of deaths and removals it will be difficult for the congregation to meet its expenses. The parsonage will aid them.

Now, we all agree that the parsonage work of the Women's General Missionary Society of our church is a great and good

work. It should receive liberal support.

I was surprised in reading the statistics for the year ending April 15, 1902, in the July number of the Magazine, to note that only 196 societies gave anything directly to this department of the work. Last year eighteen grants were made, aggregating $24500. Other congregations are pressing their claims and are deserving, but the treasury is now overdrawn.

Women of the United Presbyterian church, knowing as I do the good results of your parsonage work, let me urge you to stand by it, to broaden it. Thereby you can "push Home Missions" and glorify Jesus Christ our Lord.

Aurora, Ill.

THE MANSE;

Is its Existence an Advantage to Pastor and Congregation?

By Rev. J. G. Kennedy.

AFTER living for over seven years in one of the manses, built through the aid of the Parsonage Fund of the Women's Board, it gives me pleasure to go on record as to the merits of this good work.

1. The pastor enjoys the comfort of living in a house that has been especially planned to meet the needs of himself and family in their official work in the congregation and community. Such houses, within the income of most pastors, are scarce in a majority of places where we have churches.

2. The manse is built in a location convenient for the pastor in the prosecution of his work. It is placed with reference to the church, the school, the business of the town, and the neighborhood in which most of the pastor's work is to be done.

3. After moving in and getting comfortably settled there is no constant fear that the rent will be raised as soon as prices begin to go up and the problem of meeting living expenses thus becoming more perplexing.

4. In a parsonage there is never any of that annoyance, which is so common in rented houses, of showing prospective buyers through the house, and always facing the prospect of having to move out on short notice because the house has been sold.

5. The possession of a parsonage soon becomes widely known in the community, so that the pastor is easily found by strangers who may require his services at weddings, funerals, or other gatherings that may prove helpful to him in coming into touch with the outside world.

These are briefly some of the advantages that accrue to the pastor. It now remains to name some of those which work specially in the interests of the congregation.

1. The building of a parsonage by a newly organized mission congregation, through the help of the general church, gives an air of certainty to the work. It shows the community that the church at large and the congregation have faith in their undertaking and helps to create that confidence in the stability of the work which aids largely in securing the desired success.

2. The fact that the pastor and his family live in the property of the congregation tends to bring its members into a better acquaintance with and deeper interest in the home life and needs and work of the pastor and his family. This closer touch with the lives of those who are over them in spiritual things is most helpful to members and adherents where this home is what it ought to be, an ideal Christian home.

3. The possession of a good parsonage

such as the Women's Board insists upon building, makes it much easier for the congregation to get the pastor it wishes, because it can assure him a comfortable and convenient house in which to dwell free from all the vexations that attend living in rented property. All that element of uncertainty about the house problem is at once eliminated from the question of a settlement by the possession of a parsonage.

4. The money benefit is no small matter with most new congregations. For the first five or ten years, while the loan is being repaid, there may not be much saved to the congregation, as the payments to the Board may about equal the rent that would otherwise have to be paid. But even during this period all the advantages mentioned above would accrue to pastor and congregation. Then this period of payments is soon over; the manse becomes entirely free and its full rental value is saved every year to the congregation, to be applied as the congregation may think will most further its work in the community.

6. As the parsonage is mostly beside the church, it is an advantage to the congregation (I am not now writing of the pastor), on all special occasions, to have the manse at hand to draw upon for anything that may be needed at the last moment; whether it be decorations or dishes, towels or table-cloths, a screwdriver or a step-ladder. A parsonage beside the church, with lovers of young people in it, may secure for the congregation many of the advantages of an institutional church without any of its expense. With places for bats and balls, mittens and masks, uniforms and bicycles, with pumps and tools and other things which boys need freely furnished at the manse, the church will soon become the headquarters for all the boys of the neighborhood and will eventually reach many of them with the gospel who otherwise might never come near.

Denver, Colorado.

A WORTHY CAUSE.

A Prayer for Aged Ministers.

For all Thy reverend servants, Lord,
Who long have served and bravely borne,
Who well have taught and wrought Thy word,
Whose virtues still Thy Church adorn,
We bless Thee, and implore Thy grace
Till, past dark death, they see Thy face.

Surcease be theirs from want and tears
While through these earthly wilds they roam,
And grateful thoughts of well-spent years,
While gazing toward their nearing home;
Be ours the children's heritage
Of sweetening their declining age.

We bless Thee for their lives sincere,
That warned and wooed away from sin,
For words of wisdom and of cheer,
That helped us worthier wealths to win;
Lord, may we save from care and loss,
The saints that led us to the Cross!

May we who follow in their train
Their virtues view and deeds outdo,
And like them strive the world to gain
For Him who to its rescue flew;
Him, and them, may we join, among
Thine aged made forever young.

—*Denis Wortman, D. D., Christian Intelligencer.*

THE Work of Ministerial Relief, important as it is, and fraught with an element of happiness in the belief that one is helping really worthy objects, must yet be conducted with great care and delicacy. We feel that it is almost a violation of what is sacred to expose to the public gaze letters of acknowledgment, written by the beneficiaries of this fund; and yet we are convinced that nothing will so effectually move our readers to liberality as the perusal of some of these pathetic words of gratitude. It has been difficult to secure any of the needed material, as it is the habit to destroy promptly all this correspondence. A few old letters, however, we have succeeded in obtaining; and these, we think, will present the most potent argument for the support of this department of ecclesiastical

work. Offering our object as our apology for a seeming breach of good taste and confidence, we let these letters speak for themselves.

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"I am writing now to return to you our heartfelt appreciation of the kindness shown to us. From the vouchers sent, I hope you will see that the money has been wisely expended, and I assure you that it has enabled us, as a family, to face the winter in a manner entirely different from what we could have done without it."

* * * * * *

"I write again to you for some things for the children. I hoped I could make some arrangements so that I would not need to ask for clothes. I have planned and prayed; but it seems, with fall supplies to replenish, I cannot do more. J. and B. need suits for church, aged 12 and 7 years respectively; L. and G. need shoes badly. I hope I have not asked too much. I am very thankful for past kindness."

(A later letter from the same person.)

"Your letter and the goods received with deep gratitude. I wish I had it in my power to repay you for your continued kindness to us. B. has been sick for some time, and it did delight him so much when he saw his nice clothes."

* * * * * *

"I am going to ask you for a plain wrap for myself, not anything expensive. I need also a bonnet. I have not had a new bonnet for a long, long time, and I am a little, if not much, shabby. I have a class of young ladies in Sabbath-school. I am sometimes afraid they will be ashamed of their teacher. The children have comfortable clothes now for winter. I close with a heart full of gratitude for past kindness, and asking that you will remember the widow and orphans in your prayers."

* * * * * *

"Mrs. X. has been in, and as a very kind friend, has been looking after our wants, and has noticed that we are in need of a number of articles to make us comfortable. I told her I was fearful lest we were asking more than our share; but she insisted that I send you a list. If it is asking too much, you can tell us. Certainly you do much in lightening the burden of the needy ones, and, indeed, we owe a very great debt of gratitude for what has been done for us."

(From the same.)

"The package of goods has been received, and oh, they are so nice! We cannot express what we feel; but we are indeed truly thankful. The Giver of every good and perfect gift will reward you."

* * * * * *

"I was moved to tears at the kindness manifested in your letter. My husband and I are doing all we can for our *daughter's comfort; but our means are very limited, and we are getting old. My husband is over seventy, and I am over sixty. Our only other child is a widow too; but God is very good to us and we are trusting Him fully for everything. I have taken entire charge of my daughter for more than a year, and at night have lain on a cot in her room. May God bless you all, and fit us for glory."

* * * * * *

"M's jacket fits her so well. The shoes were a little too large, but she will wear them anyway. I am so thankful for them. It was a surprise, as we did not expect the shoes. How good and thoughtful of you! My cape and all are so nice for me. Words fail to express my gratitude to you."

(From a little girl.)

"When I received my clothes, I was so very thankful for them. I intended writing sooner, but the death of my dear sister dismissed everything else from my mind. * * * I believe you know I am very thankful for the clothes."

* * * * * *

"Could I come to you again, and ask a favor from those who have been kind to me before? My daughter is still growing weaker every day. She is not able to walk across the room alone, and all the afternoon she lies in bed; so I am not able to do anything but wait on her; and at times it is more than I can do, for I am almost sick myself with care for her. There is so little one can do to relieve pain. She suffers so much from shortness of breath that I can leave her but a few minutes at a time. If I could get leisure to sew, I could help fix clothes for my little daughter and myself, but it is impossible for me to do this. Could I make free to ask you to give my little girl a jacket? She is 13 years old, and has

*This daughter is a minister's widow, and is a confirmed invalid.

grown out of her old one. I am afraid to let her go without a wrap for fear she will take a cold which might settle on her lungs. She needs a dress too. Maybe some little girl would donate it to her. How glad I would be! Could I ask you for a cape and a black dress for myself? You sent me a dress two years ago, but it was mixed goods, and the reason I ask for a *black* one now is *that I will need it before long*. Maybe some of the ladies will have one that they are tired of, and would send it to me. How thankful I would be! I am ashamed to ask you for anything more, for you have already been so good to me; but it seems that I cannot get along without help in this sad time of trouble, for I need it so badly. Do not think hard of me for making so free. If it was possible to avoid it I would not ask these favors. I have thought over so many plans only to see them fail, and at last I have to go to you. Oh, if I could only find words strong enough to express my gratitude! Words seem cold and weak, but I will pray God to grant a blessing on your efforts in helping the ones that cannot help themselves. I am so afraid you will think I have done wrong in asking you for these things, but you do not know what a sad time I have waiting and watching over my dying daughter, thinking that maybe before morning the spirit will have flown to that home whence there is no return. This is the way my time is spent. How often I think of you all at night when I am alone! May God give me strength to carry me through this sad trial. Remember me in your prayers."

* * * * * *

(Undertaker's bill.)

Nov. 19 Casket and Hearse $45.00

Please Remit.

* * * * * *

(From the same writer.)

"The goods have all arrived, and I would have written sooner, but for the death of my dear daughter, who fell asleep to wake in her home beyond, where there is no pain nor sorrow. How she longed for the rest that knows no waking, and how glad she was when the last came! She looked up and said: 'Don't mourn for me, for I am so happy. Mamma, 'cast all your cares upon our Saviour. He will carry you through.' Although I am a stranger to you all, how kind you have been to me! God will repay you. I went out yesterday to attend to some debts that had accumulated in such a long sickness —ten months in all. My doctor's bill would have been large, but he charged only half-price for all his time and medicine. I have paid it all but ten dollars, and he said he would wait for the rest. The funeral expenses I could not meet. If it was not the undertaker I would not feel so badly. I tried so hard to pay him but failed. Could I ask you to help me pay part? I know I ought not to ask you; but I trust this will be the last time, if it please God to spare the children that are left me. I hope you will believe that I have done the best I could. I shall always remember your kindness. God alone can thank you."

* * * * * *

Is it any wonder our secretary of Ministerial Relief Work says that some of the letters which come to her she is well-nigh unable to read in the Board meetings on account of the pathos of the writers' need and gratitude?

It may interest the MAGAZINE's readers to know a little about the way in which this department carries on its work. Here is an account of one donation. The secretary tells us: "I love to labor for this department. Only last Friday I had such a good time in sending a box to a widow who has five children, and has had a terrible struggle keeping them together and educating them. This time she needed a dress for herself and a suit for 'Johnnie.' I was instructed to buy whatever I thought best; so I got Johnnie a nice dark-blue suit with cap to match; two suits of underwear; three pairs of nice stockings; two shirts; four collars and a necktie. The gentleman (a personal friend) from whom I bought, gave me a silver watch for the boy—not an expensive watch, but one that will keep good time. Then for the mother I bought six yards of black serge with all the linings etc.; also a good black coat ($10.00) and a pair of gloves. This is to give you an idea of the way in which we grant the requests. We often send money to pay funeral, doctor and coal bills. No money expended by our Board brings us a greater blessing. Did He not promise a glad welcome to those of whom He could say, 'I was naked and ye clothed

me. I was an hungered and ye gave me meat?' "

Now, dear friends, the civil government provides pensions for those who have been disabled by fighting in its behalf. Shall we, in the church, be less generous towards those who have striven in bloodless conflict to lead the forces of God against sin and the prince of all evil? We hear many times sharp criticisms against those who preach, and in some cases these censures may not be unjust. The evangelical ministry has never claimed for itself perfection. But carp though we may—and of this the laity, as a rule, does altogether too much—we must nevertheless admit that some of the noblest and saintliest characters we have known have existed among the ranks of the Christian pastors and, we may add, of their wives. Often with meagre salaries and nearly always with bitter discouragements these faithful ones have bent their energies of body and mind toward benefiting and instructing our souls, and furthering the cause of righteousness. In the main they have been as faithful to their duties as we have been to ours. Does not the charity which "is kind," which "seeketh not her own," which "never faileth," prompt us to aid these servants of God and friends of men when, aged and disabled, they are in penury, having been unable to accumulate a competence on account of narrow support and many expenses—expenses ordinarily undemanded of the lay-members of the church? Or, if these ministers themselves have escaped from this life of toil and self-denial to a better world, shall we be slow to help the widows and young children who are unable to provide for their own sustenance?

"And above all these things put on charity, which is the bond of perfectness."

M. H. W.

One Missionary Box.

ON TOP of the main ridge of the great backbone of the continent, where winter snowstorms prevail from the middle of September to the middle of May and snow often falls in midsummer; where the wind frequently attains a speed of seventy-five miles an hour, and its record rate is one hundred and twenty-five; where sugar is ten to twelve and one-half cents per pound, kerosene oil thirty cents a gallon, hay thirteen dollars a ton, a paper of pins or a spool of thread ten cents, and clothing at an unreachable price; where Sabbath morning service calls for a twenty-mile ride, afternoon preaching, and the return ride for another sermon in the evening; where fifteen miles must be traversed for mid-week service and a return ride (on the cars with fare at five cents per mile) that often lasts all night; where roads are traveled along where there are no dwellings and where nothing grows but sagebrush; where the trail is entirely blotted out in a few minutes of storm and one runs imminent danger of being frozen to death while groping his way, his eyes filled with powdery snow and unable to see objects two rods distant—these are conditions at a station in Wyoming where heroic followers of the Master are telling his story and leading his life. Think of a frail little woman, the victim of pulmonary hemorrhages and heart trouble, a graduate in music—vocal and instrumental—and an alumna of an Eastern college, bearing the burdens of a minister's wife under these conditions!

But what of the field? Does it pay to expend such wealth of love and consecration? The missionary's own words shall tell the story:

"There is not much here to encourage one except the assurance of faith. Our population is so transient and shifting that in some charges I have held since I

came here we would have a flourshing class of thirty to forty members and in less than three months' time there would not be ten, and the vacancies would be filled by people who had no thought nor place for Jesus.

"The general attitude of the people of this state toward Christianity is total indifference, hatred, contempt and persecution. The foundation of society is the type that came here thirty years ago because there was no other place where they were safe from law and the vengeance of outraged communities. The children have grown up with no school, Bible, Sabbath, law, or order.

"But we are working and praying, and God has promised the increase. We may not see much of it here, but it will come. We have this to rejoice in, that we are counted worthy to have a part in the work of sowing the seed, or perhaps only in breaking up the hard ground from whence will come thirty, sixty, or a hundred fold."

To the workers in this field went a home missionary box. Was it welcome? Listen again:

"If it were not for the kindness of the good ladies of the Home Missionary Society we could not stay in the work at all, and this is true of most of the preachers here. Dry goods and clothing are so high that we do not buy them even when positively needed. We had nothing but old, worn-out underclothing when your box came, though the weather had been cold for two months. Your assistance in carrying on the Lord's work here is just as real and as necessary as in the support you give your local church. We could not stay here without it.

"It is absolutely impossible for anyone to so much as imagine the joy of receiving a missionary box unless he has had the experience. When I brought yours to the house three pairs of laughing brown eyes spied the coming, and three little tongues shouted with glee at the prospect of the opening. No king ever received more royal receptian than our little ones gave the contents as they were unpacked. Alice—three and a half years old—clapped her little hands and sang and shouted with glee. It was worth at least a hundred dollars to see her, and her cup of joy completely ran over when her doll came forth. She had no dolly, and her motherly little heart, baby though she is, yearned for one. She has done little but nurse it and sing over it since it came. Victor straightway put on the new coat, while good-hearted, honest, old Glen, with his thirst for knowledge, gathered up the books and, throwing himself full length on the floor, spent the rest of the day in absolute quiet."—*From Woman's Home Missions.*

Editorial.

O God. who art alone the life and light
Of this strange world to which as babes we come,
Keep Thou us always children in Thy sight;
Guide us from year to year, thro' shine and gloom.
And at our year's end, Father take us home.

—DINAH MULOCK CRAIK.

Among the Latins of old, at the termination of the winter solstice, there came a day which they called "The Day of the Unconquered Sun," when once more the invincible luminary proved its vigor and its indubitable victory over the forces of cold and darkness. With us, the shortest days are now past for another twelve month, and though frost and snow have not yet withdrawn, still the trend of the year in this climate is toward spring. The world is looking forward. And we too, laying aside retrospection, should in a spiritual sense, look hopefully toward the future,

and put forth utmost endeavors to hasten the coming of the Kingdom of God, by spreading the knowledge of the Gospel among all who know it not, whether they may be found beneath our own roofs and at our thresholds, or in far-off lands of palm or pine. It may seem impossible to keep from being discouraged, but it is wrong to remain so, seeing that He who has promised is faithful.

Does anyone feel inclined to gjve a New Year's present to one of our Freedmen's missions? We have received word that a piano would be very gratefully accepted at a station in the South. A second-hand instrument is all for which request is made, but we presume that a new one would not be rejected! If some friend wishes to send such a gift, she can obtain further information by communicating with Mrs. W. C. Hutchison, Xenia, Ohio.

This month's issue of the MAGAZINE has been prepared with much thought and pains on the part of those who have contributed articles for its columns and also of the editors themselves. Our whole desire has been for the information and profit of our readers, and the advancement of the various departments of ecclesiastical work which we expect to study next month. We know that everyone who has aided us to make this issue a practical, helpful one has done this from the purest, least selfish of motives,—the longing to give glory to God and to benefit the inquiring, attentive souls of those who read the Magazine with a wish to learn about these various topics. But no matter how adequate the information given, all will avail nothing if God's Holy Spirit be not present to awaken and guide our hearts. For His coming and abiding, then, let us make supplication.

Rev. J. W. Long, of Springfield, Missouri, who kindly furnished the picture of the parsonage erected in that city by our W. G. M. S., gives this testimony: "Permit me to say that no work of the Board is more appreciated than that of the parsonage department, and certainly none brings speedier and better results. My experience here, as well as observation in other fields, leads to the conviction that with all that the Home Mission Board can do, it would be difficult to carry on the work successfully in many places was it not for the permanent help derived from the parsonage department of the Women's Board. Its usefulness to the church work can hardly be over-estimated."

The friend who sent us the picture of the manse at Dexter, Iowa, tells us: "I am sure the parsonage has been a great help to us, as it is almost impossible to rent a good house. We feel that we would be without a pastor were it not for our nice parsonage."

Dr. Harvey is reported to be improving satisfactorily, and now hopes to return to Egypt early in the new year. It is a great blessing that his life has been spared, and that there is now a reasonably well-founded prospect for his continued usefulness upon earth.

The cut of the parsonage of our special mission at St. Joseph, Mo., will remind many of our readers of a certain bright May morning, when about 70 delegates, bound for our General Convention at Pawnee, Nebr., were breakfasted at Saint Joseph by our mission there which was then but four months old. The enthusiasm for our mission given the delegates by the sumptuous breakfast reached only a partial measure of the enthusiasm taken up by the mission as a result of that visit. That enthusiasm has not ceased to grow, and the material growth is but an expression of the satisfactory nature of our work in St. Joseph. Not only is this substantial parsonage a sign of the permanency of our mission, but the church building dedicated Dec. 7th, 1902, is also an indication of the stability of

our work.

A women's missionary society has very recently been organized in the new mission church in Brooklyn, N. Y., with twenty members. There are almost as many more who have signified their intention of joining soon. The officers elected are as follows: president, Mrs. J. I. Frederick; vice president, Mrs. W. H. Barton; secretary, Mrs. Edna May Heim; treasurer, Mrs. Phebe Beswick; collector, Mrs, R. K. Morton. This new organization starts equipped with a number of devoted and capable members who join the great multitude of women who are to publish the Word.

The Women's Board has deemed it wise to erect the new hospital on the same grounds with the Aged People's Home at Wilkinsburg. There is room there for the projected building, while the property in Allegheny, given for the purpose, is rendered unavailable on account of the new law forbidding the founding of hospitals in closely populated districts. In addition, objection was made by the dwellers in that locality to the erection of such an establishment. The intention now is to dispose of this property, and, we presume, to devote the money thus acquired to the fund needed for building the institution elsewhere.

Mr. and Mrs. J. W. Ballantine of our India mission have given a welcome to another little daughter. The Magazine's good wishes go forth very heartily to greet these friends.

People are not usually expected to call attention to something new in their own attire. But our friends will forgive us if if we ask them to notice that this month the Magazine appears in a fresh dress. The type used for this issue is all new, and we hope that the readers will be gratified with the alteration. Both the publishing and the editing force of the Magazine are desirous of doing everything in their power to make our periodical attractive as well as serviceable.

We hope that all our readers may have a peaceful and useful New Year.

In a letter dated October 27th, 1902, Dr. John Giffen writes: "The cholera, which spread over the whole country, has claimed perhaps 40,000 victims, and seems to have almost satisfied itself, though it lingers, and there are a few cases reported both in Upper Egypt and the Delta. We still drink only boiled water and eat no raw fruits, unless they have first been disinfected."

The yearnings of ecclesiastical kinship must account for the special interest we feel in the Associate Reformed church in the Southern states of this country. It gave us pleasure, a few days ago, to receive from a Women's Missionary Society of that denomination, a request for some sample copies of our Magazine. We would be glad, if this periodical should seem helpful to the Associate Reformed friends to have a number of their names upon our subscription list. A serious sorrow fell upon their Mexican mission recently in the death of Miss Fannie Wallace. It is not long since Mrs. Hunter was called away, and the work feels this double loss keenly. Miss Wallace appears to have been a woman whose character possessed great strength and sweetness. We sympathize with our sister church in its grief.

When we consider the topic of Home Missions, many avenues of work are presented to our mind's eye. Within recent years, a good degree of attention has been directed toward the American Mountaineers or Mountain Whites, as they are frequently called. From a report read in April, 1901, by Dr. A. G. Wallace before the Executive Commission of the Western Section of the Presbyterian Alliance, we make a few extracts. He is speaking in regard to these mountaineers: "The moral condition of the more remote

of these people is deplorable. A careful exploration of a large district by evangelists ol the Asheville Presbytery revealed a degree of ignorance and immorality scarce credible. "Ignorance, misery and vice abound," is the testimony, substantiated by startling facts.

"This whole field is open to mission work. The social, economic and industrial changes of the past few years have largely broken the isolation. Capital is seeking the hidden wealth of the mountains; mines, and forests are beginning to yield their long unused treasures. Highways are being opened, and the locomotive, on which God has written, "Holiness to the Lord," has given touch with the outer world. The breath of the greater world, the breath of God, has begun to be felt by these dwellers in the mountains, and has wakened a dormant life. The Spirit of the Lord has breathed also on the churches. Much has been undertaken, but there is not yet the organized, systematic work necessary to meet the conditions of the case.

"The Methodist Episcopal church North, makes liberal appropriations for mission service in Virginia, Kentucky, Georgia and along the Blue Ridge, extending in to the population now under consideration. A society known as 'The Soul Winners,' with its headquarters at Wilmore, Ky., sends colporteurs, Bible readers and Sabbath-school missionaries into the destitute regions of Kentucky, Tennessee and North Carolina. The president reports between 30 and 40 churches organized. The work is valuable, but lacks the compactness and coherence of organized church work.

"The Presbytery of Asheville (Southern Presbyterian) has made a careful exploration of its territory and has entered the field with great energy and splendid results. A presbyterial evangelist and nine missionary pastors are sustained in part by the home mission funds. The First church, of Asheville, leads in a noble work. Nearly twenty mission stations look to it for aid in supporting their pastors.

"The Presbyterian church, North, has entered the field with energy. The Board of Home Missions reported in 1900 that within the previous six years five schools with 13 teachers and 500 pupils, had been established, and 11 churches with a membership of over 400, had been organized in the most inaccessible parts of Kentucky. In Tennessee there are 18 churches. The Woman's Board of the same church reports 30 schools,—day, boarding and industrial—with 118 teachers. There are also, nine Bible reader stations with 12 consecrated women missionaries, and a large number of country Sabbath-schools with over 1500 scnolars. The Sabbath-school and missionary department of the Board of Publication is carrying on systematic evangelization with a synodical missionary at Parkersburg, W. Va. There are under him 9 Sabbath-school missionaries, and during the year 1899-1900, nine churches were organized, and 121 Sabbath-schools established or reorganized. A movement is on foot for an industrial school in West Virginia for mountain girls.

"The Reformed church in America has recently entered the field, with McKee, Jackson county, Ky., as the present center of operations. Two women missionaries are on the ground, and a school has been opened with industrial training, especially in domestic work. The other Presbyterian and Reformed churches have not yet sent any missionaries, but many of their people contribute through the missions of other churches.

"The whole field is now open to evangelistic work. The missionaries are welcomed, the people rejoice in the opening of schools, and give efficient help in building churches. The field is a specially inviting one, and its cultivation is of exceeding great importance to our country. The people are of a stock that makes good Christians and strong churches. Much tact and great prudence on the part of the missionaries are required, but the earnest, humble Christian spirit receives a cordial welcome and a hearty response is given to its message and ministrations. In some respects the Presbyterian and Reformed churches have a special advantage for this work, and should prosecute it with all possible energy and liberality. The harvest awaits the worker."

Note Well.

Our readers may expect an excellent number for our February issue. We must not be accused of arrogance when we say this; for very little credit for the excellence of the next Magazine should be given to the Editorial Committee. We have been informed that there is much need for a number chiefly devoted to the consideration of the Junior Work. Mrs. N. Wylie Stevenson, who is secretary of that department, has generously promised to secure and arrange the special material

for our February Magazine, which may afterwards be used, particularly by leaders, as a manual of general information and reference with regard to the Junior Work. We ourselves are looking forward with sanguine hearts to next month's ssue; and we feel that this little foreword of notification is all that will be necessary to arouse the interest and anticipation of our readers. All persons, *not regular subscribers* to our Magazine, can secure a copy of the Junior number by sending ten cents to MRS. S. M. KELSO, XENIA, O.

College Springs Presbyterial.

At a recent Presbyterial held at Tingley, Iowa, the following officers were elected:

President, Mrs. S. E. Dubois, Red Oak; 1st vice president, Mrs. A. White, Clearfield; 2d vice president, Mrs. C. F. Crooks, Atlantic; Rec. Sec., Mrs. M. A. Campbell, Mt. Ayr; Cor. Sec., Mrs. W. C. Hillhouse, Red Oak; Lit. Sec., Miss Rhoda Knox, Clarinda; T. O. Sec., Mrs, E. M. Williamson, Tingley; treas., Miss Bella Anderson; Jr. Sec., Mrs. Margaret Reese, Tarkio, Mo.

In the death of Miss Abbie B. Child, not only her own denomination and the missionary magazine of which she was the editor suffer loss, but all Christian churches must feel that a force for good has been removed from earth. For 32 years she had been connected with the Women's Board of the Congregational church. She also edited "Life and Light for Woman," one of the most helpful and attractive of the missionary monthlies. Miss Child had been earnest in originating and promoting the scheme for the United Study of Missions,—a plan which will be carrying on her work although she herself has passed beyond the mundane school. Her death occurred without warning on Nov. 9, 1902, two days after her return from the Annual Meeting of the W. B. M. in Washington. Our regret that this useful life has seen its earthly close is very sincere.

THE BOOK-SHELF.

OPPORTUNITIES IN THE PATH OF THE GREAT PHYSICIAN. BY VALERIA FULLERTON PENROSE. Price $1.00. The Westminster Press, Philadelphia, Pa.

Even those who are skeptical as to the propriety and usefulness of introducing Christianity among those who follow false religions, can scarcely be blind to the value of medical missions; while we who advocate the evangelization of all the world, recognize the department of work mentioned as one of the most potent agents in carrying to completion the great Christian propaganda. The Presbyterian Board of Publication has issued this instructive volume of 257 pages, from which one may obtain much intelligence with regard to the progress and status of medical missions. Considerable emphasis it lays upon the immense and undeniable need for this branch of Christian, as well as humanitarian, effort in Korea, China, Siam and Laos, India, Persia, Syria, Turkey, Arabia, Africa. In a final chapter, entitled, "Where Little is Done," reference is made to a number of localities where missions of this kind should be established, chiefly as agencies to open the way for that Gospel which prompts to deeds of mercy. Maps, tables and a useful index complete the volume, which is one fitted to appeal to the heart as well as to convince the head.

DOWN IN WATER STREET. BY SAMUEL H. HADLEY. Price $1.00. Fleming H. Revell.

One is sometimes tempted to believe if not to say that there is no hope of reforming a confirmed drunkard or criminal. Yet, sadly rare as are the well-authenticated cases of such a revolution of character, sometimes our weak faith in God's ability and willingness to redeem is rebuked by the undoubted change wrought in the hearts and lives of some who seemed beyond hope, almost beyond forgiveness. "Jerry" McAuley, who founded the Water Street mission in New York

City, and Samuel H. Hadley, who carries it on, seem to give evidence that even those most deeply degraded can, by omnipotent grace, be lifted from the miry clay and set upon a Rock. Such as have lived sheltered from actual contact with the grosser forms of ignorance and evil must feel that they have entered a new world when they read Mr. Hadley's accounts of scenes in this slum mission, of characters found there, and of conversions wrought in the midst of degradation, when the people that walked in darkness saw a great light. It is an incalculable boon to have a mission, so suited to its surroundings, just where the desired class can reach it. Mr. Hadley gives first a brief sketch of Jerry McAuley; then outlines his own career and his conversion under the ministrations of Mr. McAuley, at the Cremorne mission. Next, he describes some of the methods employed in this form of work for the lost, and gives biographies of a number of men who, at the Water street mission, have found peace in believing, The sincerity and earnestness of the author of this volume cannot fail to impress the reader. Comparatively few may have the opportunity to engage in work similar to that carried on at the institution in New York; but all should find an interest in seeing how the power of God is manifested in a field very unpromising to the human eye.

In the Delineator for January there is much matter for housewives. The pages of illustrated cookery portray a decided novelty in the form of a Chinese dinner. "Hot Cakes for Breakfast" offers some practical suggestions for the morning meal, and a paper on the character of the winter luncheon table is of value to those who have charge of the family board. There are also in this issue of the Magazine a number of recipes and a paper of advice to the young housekeeper by Margaret Hall. M. H. W.

Outlined Programs for 1903.

From these, the auxiliary societies may select such topics as best suit their abilities, tastes and needs.

FEBRUARY—HOME MISSIONS; MINISTERIAL RELIEF; CHURCH EXTENSION; PARSONAGE WORK.

1. Why Should we Support Home Missions?
2. How is the W. G. M. S. helping this Important Cause?
3. The Qualifications of an Efficient Home Missionary.
4. Home Missions as a National and Denominational Safeguard.
5. Importance of Early Entrance upon Newly Opened Fields
6. The Claims of the Aged Minister.
7. Description of the Work of Ministerial Relief.
8. The Meaning of Church Extension.
9. What are the Methods Employed in Parsonage Work and to what Extent had this Branch Advanced in the last Reported Year?
10. The Effort our Church is Making to Evangelize the Italians and Poles in America.
11. The Value of the City Missionary.
12. The Necessity and Propriety of Educating the Young to Take an Intelligent Interest in Mission Work.
13. Give a list of the Parsonages Built by the W. M. G. S.

MARCH—INDIA'S INVADERS.

1. Comparison between Buddhism and Christianity (Asoka and Constantine.)
2. The Parsis in India.
3. Islam, the Ideal and the Real.
4. Good and Evil Results of the Mohammedan Conquest. Famous Men and Women.
5. Comparison between the Reigns of Akbar the Great and Elizabeth of England.
6. Agra and the Taj Mahal; the Mughals as Builders.
7. Delbi, the Rome of India.
8. Christian English Statesmen of India.
9. Calcutta and Bombay, Cities of Recent Growth.
10. Lord Clive and Warren Hastings.
11. The Sikhs, Rajputs and Mahrattas.
12. The Sepoy Mutiny, Cawnpore and Lucknow.

APRIL—THE EGYPTIAN MISSION.

1. The Reasonableness of Christian Missions.
2. Which Departments of the Work in Egypt are under the control of the W. G. M. S?
3. Brief Biographical Sketches of Four of Our Own Missionaries.
4. Why Should Hospitals be Established?
5. The Missionary Press.
6. The Providence of God as Manifested in the United Presbyterian Mission in Egypt.
7. Financial Conditions.
8. Widening Prospects.

MAY—THE OFT-CONQUERED PEOPLE.

1. India's Great Famines and Plagues; their Causes and Preventive Measures.
2. Comparison between the Pearl Mosque at Agra (Mohammedan), the Shwe Dagon at Rangoon (Buddhist), and the Great Pagoda of Tanjore (Hindu), and their Respective Worships.
3. Hindu Characteristics; Physical, Mental and Moral.
4. Famous Festivals and Pilgrimages.

5. Benares the Holy City and "Mother Gunga."
6. Animal and Plant Worship.
7. Every day life of English Residents.
8. Hindu and Mohammedan Social Customs: Marriage and Funeral Rites, etc.
9. Life Behind the Purdah or in the Zenana.
10. Village Life.
11. Indian Arts and Crafts.
12. The Attitude of the Indian Peoples toward their British Conquerors.

JUNE—NORTH AMERICAN INDIANS

1. The Crying Need.
2. The Missionaries Themselves: How Can we Help Them?
3. The Effect of the Gospel upon the Indian.
4. In what ways is the Life of a Missionary to the Indians more Difficult than that of One to a Foreign Land? In what Ways is it less Severe?
5. Efforts being made by our Church Among the Sac and the Fox Indians.
6. The Best Methods of Encouraging the Spread of the Gospel among the Red Men.
7. How Best to send Missionary Boxes, and what should they contain for these Stations?
8. Peculiar Difficulties of the Indian Work and Plans for Combating Them.

JULY—THE INVASION OF LOVE.

1. Christian Martyrs of India.
2. Schwartz, the Christian
3. The Serampore Triad.
4. William Wilberforce, Statesman and Philanthropist.
5. The decade 1810—1820 in the History of Indian Missions. Great Men at Work. Great Organizations Formed.
6. Alexander Duff, the Founder of English Educatiom in India.
7. What Did the Mutiny mean to the Missionary Enterprise?
8. England and the Opium Traffic and Excise Laws.
9. Notable Native Christians (Men).
10. The Haystack Missionary Meeting and its Latest Outgrowth, the Student Volunteer Movement, both in England and America.
11. To what Extent is Denominational Cooperation practicable in Indian Missions?
12. Mass Movements in the Evangelization of India. (Karens, Kols, Telugus, Garos, South Indians)

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The Need and Duty of Familiarizing Ourselves with our own Missions.
2. Enumeration of the Departments of Work for which the W. G M. S. is Responsible.
3. The mutual Duties of the W. G. M. S. and the Auxiliaries.
4. History of the Thank-offering.
5. Systematic Giving.
6. A Series of Comparisions, (contrasting last year's Reports with those preceding.)
7. The Value of Missionary Literature.
8. Our New Responsibilities.

SEPTEMBER—A CENTURY OF WORK FOR WOMEN.

1. Ann H. Judson, Burma's Saint.
2. Early Heroines of Indian Missions.
3. Women of Note in Indian Missions during the Last Quarter Century.
4. Infanticide and Suttee: Purposes and History of Abolition
5. Comparative Study in Social, Personal, and Mental Characteristics of the Native Women, Hindu, Mohammedan, Eurasian and Parsi.
6. Native Medical, Sanitary and Hygienic Practices.
7. "Clinical Christianity."
8. The story of Mary Reed.
9. Notable Native Christians (Women.)
10. Poona; its Christian Schools and India's Child Widows.
11. The Countess of Dufferin Association.
12. Native College Women in India and what they are Doing.

OCTOBER—MISSIONS AMONG THE FREEDMEN.

1. The Best Methods by which to Become Familiar with Work among the Freedmen.
2. The Influence of Proper Education upon the Negro.
3. The United Presbyterian Opportunity.
4. Enumeration of our Missionaries and Stations among the Freedmen.
5. The Importance of Training the Youth among the Colored People.
6. Do our Missions Succeed in Teaching the Negro Proper Self-Dependence?
7. Perils of the Freedmen.
8. The Christianization of the Negro.

NOVEMBER—FORCES OF DARKNESS AND FORCES OF LIGHT.

1. India as a Point of Vantage in winning the Eastern World to Christ.
2. Missions to India as Social Settlements.
3. Material, Intellectual and Political Improvement in India under British Rule.
4. Dangers of Civilization without Christianity.
5. Question for Debate: Should the British Viceroy urge the Hindus to keep their Temples in Repair?
6. What should be the Attitude of Christian Women toward Theosophy and Kindred Cults?
7. Native Hindu Reformers.
8. Where does the Responsibility for the Enlightenment of India's Millions Rest?
9. Contrast between the Timidity of many Indian Politicians and the Courage of Indian Missionaries.
10. What may be involved to a High-caste Hindu in making a Public Christian Confession?
11. The Missionary Enterprise and the Kingdom of God.
12. The Religion of Christ the Supreme Revelation.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.
2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.
3. Work among the Children in India.
4. The Waning of Heathenism: The Waxing of Infidelity.
5. Village Missions.
6. Christian Work done by Natives.
7. Vernacular Literature.

8. The Work of a Woman Missionary in India.
9. Hopeful Indications.
10. The Marked Efficiency of United Presbyterian Missions to India Exemplified. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1903.

JANUARY. The Dim Centuries in India.
FEBRUARY. Home Missions; Ministerial Relief Church Extension Parsonage Work.
MARCH. India's Invaders.
APRIL. The Egyptian Mission.
MAY. The Oft-Conquered People.
JUNE. North American Indians.
JULY. The Invasion of Love.
AUGUST. Review of the Year's Work.
SEPTEMBER. A Century of Work for Women.
OCTOBER. Missions Among the Freedmen.
NOVEMBER. Forces of Darkness and Forces of Light.
DECEMBER. Our India Mission.

Thank-offering.

A FORWARD LOOK.

The Twentieth Anniversary of the Women's General Missionary Society, Allegheny, Pa., May, 1903.

Our Aim as a Society:

TO DOUBLE THE MEMBERSHIP, CONTRIBUTIONS, THANK-OFFERINGS, & SUBSCRIPTIONS TO

THE WOMEN'S and JUNIORS' MISSIONARY MAGAZINES.

A Monthly Message.

Possibly the Thanksgiving Day just passed has prompted the members of missionary societies to think more, and pray more and talk more about "Our Aim as a society." We trust so.

Only four months are left in which to put forth efforts toward doubling the membership, contributions, Thank-offerings and subscriptions to our Missionary Magazines; yet, if there is one single individual in each congregational society who will make, "This one thing I do," her motto and then plan for large gains in all these lines of efforts, "Our Aim," will eventually be reached. Make January the testing time; will you not? Would that every woman whose name is upon our church rolls should begin the New Year fully determined that, with God's help, she will henceforth do her full part through study—*to know the needs*, and through prayer *to gain strength to give and to serve*. When less than 21,000, out of the estimated 75,000 women upon our church rolls are members of missionary societies, is it not time for those who are members to carefully and prayerfully seek to know the full meaning of the exhortation: "Let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." Heb. 10:24,25.

Why is the membership of societies so small? There can be but one answer: Those who are members have not "a mind to work." We are all seemingly content to be enrolled as members ourselves and utterly fail to heed this exhortation. The Christian women of today *more than ever before* need the spiritual uplift that results

from doing active service for the Master. Never has there been such need for workers. Never have there opened so many doors of opportunity to give the gospel to those who have it not. Never has Christian womanhood had so much responsibility placed upon her as today. How are we to meet it? By sitting at ease in Zion? Nay! By being content that we and our families and our friends are safe within the fold? Nay! God never made known to us the way of salvation that simply we and our's might be saved, but that through us the whole world might learn of a Saviour. All the joy and happiness we as women have in this life *we owe to the gospel of Jesus*. Without it what would we be? No better possibly than are our heathen sisters in Egypt and India. God has given us the gospel to give to those who know not how to be saved from their sins. What are we going to do? Are we content to keep it to ourselve while with every tick of the clock some one of our "brothers" or "sisters" goes down to a Christless grave? Let us *plead in prayer* daily that God will make plain to us who are in the work what our whole duty is to those "who sit at ease in Zion," and to those who are yet unsaved.

Yours Truly,

(MRS.) MARY CLOKEY PORTER,

Thank-offering Secretary.

15 *Marshall Ave., Allegheny, Pa.*

Important Notice.

In the article, "A Message from the Leaflet Committee," page 45 of September's Magazine, the price of "Egypt Series" leaflet is wrongly given. The correct price is 3c per single copy; 30c per dozen.

Your Note Missed.

There is a story of some great conductor of a musical festival suddenly throwing up his baton, and stopping the performance, crying, "Flageolet!" The flageolet was not doing its part, and the conductor's trained ear missed its one note in the large orchestra.

Does not God miss any voice that is silent in the music of earth that rises up to him? And are there not many voices silent taking no part in the song, giving forth no praise? Shall we not quickly start our heart-song of gratitude, calling upon every power of our being to praise God?—*J. R. Miller, D. D.*

The Two Baskets.

St. Peter, from the door of heaven, one day
Sped two young angels on their way,
For the first time to see the world in May,—
Both bearing baskets.

They were to bring back flowers more fragrant far
Than budding rose and blooming hawthorn are;
They were to bring the praise of all the stars
Back in their baskets.

The Angel of Thanksgiving, full of glee,
Donned a huge hamper half as big as he;
But the Collector of Petitions—see!
With a small basket.

When they returned, St. Peter as before,
Sat with his golden keys beside the door;
But each appeared to be in trouble sore
About his basket.

The Angel of Petitions bore a sack
Crammed full, and bound uncouthly on his back;
Yet even then it seemed that he had lack
Of bag or basket.

The Angel of Thanksgiving blushed to feel
The empty lightness of his mighty creel;
"But three!" he muttered—turning on his heel
To hide his basket.

Then spoke St. Peter: "*When again you go*
On a prayer gathering, you will better know
That men's petitions in the world below
Fill a big basket.

"*But when you go to gather up their thanks*
For prayers well answered and forgiven pranks,
For health restored and disentangled hanks,—
Your smallest basket!"

God's Many Blessing.

God never deals out to men just so much as they need and no more. David said, "He maketh me to lie down in green pastures." But it would not be possible for him to lie down in a millionth part of the pastures. "He leadeth me beside the still waters." There were a hundred thousand water-brooks, and he could only wait by one to refresh himself. There are flowers in the woods where no man can enjoy their beauty. We could get along without beautiful birds and their warbling notes. Ah! they are the

overflow of the cup. God gives us a great many blessings that we do not ask for. So some people say there is no need of praying, because God gives what we need without our asking. Yes; but God lets us come to him and tell him our wants, and he gives more than we name. Then let us ask for what we need, and come back, and thank him for that and for his royal bounty.

ALEXANDER MCKENZIE.

Foreign News Budget.

Egypt.

From Miss Anna Y. Thompson :

The experience of people is perhaps much the same all over the world, especially in their Christian life, for many can say with the Psalmist, "It is good for me that I have been afflicted, that I might learn thy statutes." One of our noted church members among the women of Egypt was speaking to me recently, and in telling about the opposition and persecution she endured when she joined our church she said : "I was far more zealous in religion then than I am now, when no one troubles me."

Another of our friends, speaking of the time of the cholera recently in Egypt, said that one day when he thought he was taking the disease, he prayed earnestly and thought of some of the promises of God, at which time there came into his heart a peace and joy such as he had never experienced.

There is much to be thankful for, as respects our school work, now that cholera is disappearing from here, and the cool weather is coming on. In the Fagalla school there is an interest shown by the largest division of girls that I have never seen before.

From Mrs. E. N. Giffen :

This is the first of November and our warm weather has not left us. Saturday was a very oppressive day. The thermometer in our house marked 78°, but it seemed to us a good deal warmer than that. The air was damp and for several days it has been hard to keep going. We are all so thankful that the cholera has about left this land, only a very few cases now reported each day.

All our mission circle here at Cairo are well and so far as I know those at other stations they are also well, including the latest arrival, a son in the home of Rev. and Mrs. Hunt.

During the summer while cholera was raging and carrying off so many daily, many of the cafes and bars were closed ; now they have all re-opened, and the nights are made hideous with their revelings on the streets around us. People who left the country for the summer are now returning and quite a number of tourists are to be seen on the streets.

Our schools are about as full as usual. Our central schools here in the city have about all they can accommodate and those in charge of the boys' school are about to start a night school. This is not only to help in the study of English, but to help the work financially. We need the financial support, but we need far more the Spirit's power among the churches. There is soon to be a meeting of the pastors and workers throughout the field—for conference and prayer—especially seeking the Holy Spirit. We trust many will follow this meeting with earnest prayers that we may have the blessing.

Mrs. Margaret Watson writes from Cairo :

A little more than a week ago we came up from Ramleh after spending there a few weeks of rest and quietness. The cholera, which had been here far worse than was reported during August and September, had for some time been kept from Alexandria through quarantine against places south of it, but at the time we went it was worse in Alexandria and Ramleh than it had been here at its worst. It was a time of great anxiety and many were the homes saddened by its fatal entrance into them. All the missionaries except Dr. and Mrs. Ewing and ourselves were in Ramleh during its prevalence, and we felt that crowded as they were in the Ramleh cottages they were in great danger, but we are thankful they all escaped although the necessary crowding of more than double the number of people that the cottages can accommodate made it very unsanitary and scarcely a year passes without some cases of typhoid fever. Three small cottages and one larger one accommodated seven families and a small court was the play ground of fourteen children. We did not wonder that under the circumstances nearly all returned to their field of labor looking as fagged out as when they went to Ramleh. We do so much need more buildings in Ramleh.

Last Sabbath the Sacrament of the Lord's supper was held here for the first time since the outbreak of the cholera. Three united with the church, two of them from the boarding school. The audience was large and attentive. It was a very solemn occasion and some were visibly affected during the service. Pray for us that the Lord may bless and quicken our churches in Egypt.

Miss Ethel Roxy Martin writes also from Cairo :

DEAR FRIENDS :—While now my home is in Cairo instead of Mansourah as last year, I find my work, of course, practically the same. I am pursuing the course of study of the second year and find it more

and more interesting as I advance. To go back to the Shorter Catechism and have to commit all over again, "Who made you ?" etc., may grow at times very tiresome to us, but I am sure can not possibly be as tedious as it must be to our teachers. When we take a glance forward we feel our progress is indeed slow, but we try to keep in mind, "The growth of things excellent is slow", and take courage.

The time I can spare from my study is spent in the Harel es Sakkein school. You all know the name associated with this school, . Miss Smith. We feel very thankful indeed just to be able to do what little we can during our first few years on the field, and pray that the Lord will give us wisdom and grace to do that little well. This little verse, taken from the sentiments of this month in the Y. W. W. C. T. U. Almanac, we make ours.

"Lord over all, as through the years
We plant with joy, or sow with tears
Help us to serve mid praise and blame
For love of Christ, and in His good name."

India.

From "Hope Lodge," Mussoorie, Miss A. J. Moran writes :

I have been asked to write something for the Budget, and I take much pleasure in doing so. It is now almost five months since Doctor Johnson left us, and I miss her now as much as I did then So does everybody. She was always so bright and cheerful; but we are comforted in the hope that we shall meet again in the Home above. May we be prepared as she was when our call comes. "And so shall we ever be with the Lord."

At first the patients stopped coming when they heard of Dr. Johnson's death. They also got the idea the Hospital was closed. But this was not for a very long time. The women invariably talk about the "Doctor Mem Sahib," and ask what "her girl" will do now. God has decided my future for me. Having shown me He wishes me to work for Him, He has given me strength to help in carrying on this great work, saving of souls and bodies, so that His name may be glorified

Just now there is a good bit of illness in our little town of Jhelum and the surrounding villages. We have from 70 to 80 patients in the clinic every morning. So it is a busy time. The number of out-patients treated during the past month was 1744, out of which 582 were sore eyes, and 122 fever cases. A number of minor operations were performed, and 26 patients admitted to the indoor department. The women who come so regularly for medicine place great confidence in us, and many of them say, "We get no good medicine from the government hospital ; your medicine always does us good." Pray that we may be given wisdom in treating these poor sick people who are so dependent on us, and have such faith in what is done for them ; for is it not faith when they so often say, "Just give one dose of medicine to my child with your own hands," expecting that one dose to cure the child ?

They are very grateful too for services rendered them, especially village women, and to show their appreciation they bring some little offering, it may be a few eggs, or a chicken, or some fruit or even some money. Just the other day a woman came who had a bad tooth. She was in great pain, and after the tooth was extracted, she was so much relieved and so thankful that she gave us an offering, eight annas, (16 cents). This is quite a sum of money for the poor class to give.

Among our patients we always have a number of children. They constantly ask me for balls and dolls. I give them occasionally old tennis balls, but a dozen balls every month or so does not go very far. We have a very bright girl as a patient just now. She is about eight years old, and has been coming daily for the last six weeks for treatment, having a large ulcer on her chest. It will be several weeks before it will heal ; but she is very patient and good and we are great friends. She has several time asked for a doll. So I ask if friends who take an interest in the Good Samaritan Hospital will kindly send some dolls for these dear little children, we shall be very grateful and I am sure the children will be too.

We have had a change of compounders since Alice Patterson was married in the winter. The girl who took her place left after a few months service, not liking the work or the station. We have a girl now who has been trained by the Church of England Mission at Delhi. Arrangements are being made to send two girls to the Medical School at Ludiana, one to be trained as a nurse and the other as a compounder.

At present we have not a very satisfactory Bible woman for the out-door department. Good Bible women are not easy to get ; they are seldom without employment. The women who come as patients are not always easy to manage, especially when they come in large numbers. They get excited and impatient, wanting to be treated at once, and sit with their backs to the Bible woman, refusing to listen to the Word. We are hoping that soon a better arrangement can be made so that the women may hear more of the Gospel message.

We ask you to join with us in prayer that the Word of God may indeed take root in the hearts of these women who have so often heard of Him and His Great Love.

Mrs. Anna W. Cummings writes from Gujranwala, Oct. 14,

DEAR FRIENDS :—We are all busy these days with house cleaning preparations for Annual Meeting and the coming season's work. Within these two weeks all will have returned from the hills to their several stations, most of us stronger and with more color in our faces than when we went up. However not all who went up will return, for little Margaret Maxwell left very suddenly for her heavenly home on Tuesday, Oct. 7. She seemingly had a "cold" for a few days, then the M. D. pronounced it acute bronchitis, and before we realized that she was ill she was gone. Three days before she was the picture of health and happiness, always ready to laugh if one spoke to her. *We* cannot understand it, but we know that He doeth all things well. Little John Holliday is now ill with fever and enlarged tonsils.

Work in Gujranwala district is in its usual condition, except that some of the Christians are being persecuted. The Mohammedan Maulvie told the men of this village that they might drive the Christians of the village out or he would leave. So they began by shutting off their rights to the village well and not allowing them to cut grass for their cattle. Then after promising in court to cease that, they began to bring false charges of theft and felonious assault against certain of them. They are 32 miles from here by country road, but Mr. Cummings hopes to go down and visit them and encourage them to be firm, as they have so far. They were plainly told they would be left alone if they would declare themselves

not Christians. Their patience and steadfast holding to their profession has been very encouraging.

Plague has re-appeared in Gujranwala City this week. Two English physicians are here to inoculate all who will come for it. They inoculated over three hundred at the boys' school yesterday in the city. But our trust is not in inoculation ; God is our refuge. So we ask for the united, earnest prayer of the church at home that her messengers and God's people here may be preserved and that the plague may be stayed.

We are looking for reinforcements in the work and are sorry no lady physician has yet been sent for Jhelum Hospital.

SIALKOT.

Miss Marion Embleton writes as follows :

This week finds the Sialkot missionaries, like the rest, back from their holiday quite recruited and ready for a new year's work. In the hill stations where the holidays were spent there were special meetings, conferences and Bible classes held, which we all enjoyed so much, and feel to have been very helpful; so that we have returned refreshed, not in body only but in soul as well.

The devotional meetings in connection with the annual business meeting of the mission will begin here Oct. 22, and we are all looking forward eagerly to them. Mr. J. Campbell White, as well as members of the mission, is on the program, and we feel that a time of very special blessing is in store for us.

The days immediately following the return from the hills are always so full of hard work, a sort of general "house-cleaning" literally and figuratively, a putting of things to rights inside and out. Housekeepers know how absolutely essential such work is, and how little there is to show or talk about. It leaves one weary in body and mind, but with a sense of inward satisfaction over the knowledge that things are a bit cleaner.

Miss Henrietta Moore also writes :

The season for the gathering of the clans has come and this week most of your missionaries in India will gather together in Sialkot for the annual mission meeting. It is the one occasion of the whole year when we count on having the whole circle of workers together, but almost invariably some of the mothers are kept away by family cares. It is rather hard on children to be away from home, though it is a pleasure to have them here.

Those of you who are housewives can imagine, in part at least, how we members of the committee on entertainment are engaged today, for none of us have gotten beyond the need of something to eat and a place to sleep.

The buildings of the Christian Training Institute are used for these meetings. The long dormitories are curtained off into bed-rooms and the chapel room is used for a meeting place and dining-room. Kettles, pans, dishes and cutlery, besides charpais (Indian bedsteads) must be gotten in order before the people come tomorrow.

In spite of all the care that can be taken in storing away these things, one never can be sure of the state in which they will be found, or rather I should say, it is practically certain that the white ants will have done their best to destroy wood and cloth and paper. A box set on the ground over night is not safe from their attacks. The dust too does its part and finds its way into the box of table linen, besides covering all the dishes, etc. When the cleaning and repairing is done and arrangements made for provisions, we are ready to receive those who come from all parts of the mission, and a long journey many of them will have before they arrive here.

At 4 p. m. tomorrow, Oct. 22, the devotional meetings begin and continue until Sabbath. Heretofore rich blessings have been received in these meetings and we look for no less this year. As we study God's Word and hear it expounded, we hope to see His will very clearly and be better prepared for working with Him. Doubtless many of you know that there is much important business transacted at these meetings and are praying that we may have the presence and guidance of the Holy Spirit.

On Monday, the 27th, business meetings begin and there is always a full week's work of planning for the coming years work, trying to so dispose of funds and workers, as will most advance the Master's Kingdom.

We are so glad to have some new ladies to locate. If they might receive the miraculous gift of tongues their hands would be at once filled with work. Ladies are needed very much, men too; but while one lady and another has to step aside to rest and others are holding on in spite of broken health, we have hoped for new ladies until hope deferred made our hearts sick. The three ladies coming now are the first single ones sent to our mission since I came out four years ago. A hearty welcome and plenty of work awaits them.

Miss Elizabeth McCahon writes from Murree :

There are thirteen of our missionaries taking their holiday in Murree hill station this summer, and daily, except Sabbath, a meeting for prayer and conference is being held, in the hope that by the blessing of God these will grow into evangelistic meetings. Some members of thr Church of Scotland mission and a few other Christians join us in these meetings. They are held at 8 a. m. and the meeting place is almost an hour's walk from where the most of us live; so it requires one to be astir pretty early to have time for private devotions, and a bit of bodily refreshment befor starting out.

From all accounts Murree needs reviving. I am told that house games, such as ping-pong, etc., and social gatherings are not uncommon on the Sabbath amongst the Europeans who are spending the summer here. Personally I can testify that on Sabbath evenings at the hour for divine service the roads are full of men, women and children going the opposite directions from the churches. There are three churches: the Church of England (Episcopalian); the Church of Scotland (Presbyterian) and the Roman Catholic. The lives of the European population in India do not recommend Christianity to the native people, and there is sore need for evangelists to work amongst them as well as missionaries for the natives.

Several times when sitting in our room here at night, or when lying awake, we have heard a queer noise like some animal or bird making a sort of grunting sound. On inquiry I was told that it is the farmers in their fields of Indian corn, etc., imitating a wild animal in order to frighten off the jackals and other smaller animals which destroy their crops. I just wondered what one of our home farmers would think of such work; and I imagine that if they had it to do we would soon read that some ingenious

Yankee had invented and patented a *grunting machine.* But these people have no idea of doing things anyway but just as their fathers did.

Young People's Department.

EXCHANGE.

ome Plans.

t was recommended by the Women's General Missionary Society at Xenia, that an effort be made this year to double the membership of societies, the contributions, and the number of subscribers to the missionary magazines. No doubt many societies are striving to carry out this request, and some plans for securing subscriptions for the two magazines that have proved successful may be suggestive. A faithful agent will, of course, solicit subscriptions from every family in the congregation. One agent reports having received the price of several subscriptions to be used for sending the Magazine to persons interested in missions, but who did not feel able to subscribe. Another plan is to give short subscriptions to persons not subscribers, with an intimation to the Magazine agent to solicit a renewal when the subscription expires.

Different plans have proved successful in other churches. This is from a correspondent of the Home Mission Monthly:

CHOOSING SIDES.

Two ladies chose sides, each side to secure as many subscriptions as possible, the side getting the greatest number to be entertained by the defeated side. The winning side got 29, and the other 27—the total number previously taken in our society being 22. The Magazine was never so well advertised in this church before. The leaders were enthusiastic and the majority of the members also, and everybody seemed to be asking everybody else if they did not want to take the Magazine, until it got to be really funny. Then (I being on the defeated side) we met to plan what we would do, and decided to receive the victors at the house of a member, from three to five, light refreshments to be served. Written invitations were sent to the victorious side (there were just sixteen on a side). We each wore a badge of yellow ribbon and a card with the quotation, "It might have been, but is not now." For the other side there were cards and a gay little rooster painted thereon with congratulations upon their victory, There was a good deal of fun and everybody seemed to have such a good time.

Another plan that is receiving approval from societies of all denominations is the Magazine Meeting. The following is from the Women's Work for Women (Presbyterian.)

MAGAZINE MEETING.

A Magazine Meeting! This is the happy thought of one society, to have a meeting with *Woman's Work* the periodical, mind, as the central motive. Somebody will speak convincingly of its value; somebody else will invite subscriptions. Some other enthusiastic person will show how much good the magazine does to the great cause it represents and demonstrate its binding quality as it unites the several women's boards. Why should not every auxiliary have one Magazine Meeting annually?

The editor of the Heathen Women's Friend, (Methodist) says:

"The Magazine Meeting has been tried with excellent results. The idea is to give to each member certain subjects from the magazine, and have her use it as she would a topic in any other kind of a meet-

ing, bringing out how much there is in a single magazine if one would only study it. Any one with a clear head can do it. We believe Magazine Meetings once a year would prove one good way of extending the subscription list."

This clipping is from the Home Mission Monthly (Pres).

THIS PLAN WORKS WELL.

A letter which tells its own story is the following: "As president of our society, I am very anxious that the *Home Mission Monthly* should be in the home of every member. As we have the topic of the month for our next meeting, I thought of arranging with the program committee questions that will bring out the contents from cover to cover. I think it will incite those who take the Magazine to a careful reading of its contents, and those who do not take it, to subscribe."

This last is from a Young Women's Missionary Society of the Baptist church, given in the Home Mission Echoes. The variety of programs to increase the subscription lists of magazines may be almost unlimited, as you will notice no two herein suggested are the same.

A GOOD PLAN.

For a program, we would give notice that the subject of the next meeting would be the magazine of the last month. Then each one would bring five slips of paper with a question on each slip concerning something which she had read in that number, and she would naturally read it all through carefully, as she would be called upon to answer five questions at the meeting. These slips would be handed to the president, who would thoroughly mix them and then distribute, going around five time. Each in turn reads and answers one of the questions which she holds—if she can. If not, she returns that question the president. After the questions in hand have been answered, those that have been returned are again distributed, and very likely the answers will be readily forthcoming, as probably they have been already answered by others who had the same questions.

We have found this to make a very enjoyable program, and profitable as well, for we are liable to remember the contents of that number of the magazine much better because of the discussion that naturally arises, and also, we are sure that this one issue, at least, will be pretty generally read by the members. The program is always conducted in a very informal way, thus adding to the enjoyment.

1903.

My Resolve.

To love some one more dearly ev'ry day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls.
To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for his holy sight.
And answer when he calls. —Ex.

A Letter of Interest.

(Mrs. Geo. M. Paden, mother of Miss Paden who recently went forth as one of our foreign missionaries, has written the following letter in response to our queries, "When did your daughter first feel drawn toward personal work in the mission field, and what seemed first to turn her attention in that direction?" It is well-known to the church that Mr. and Mrs. Paden are furnishing the financial support for their daughter while she engages in her noble work. The parents and the church seem worthy of each other in this beautiful co-operations.)

"It is hard to say just at what time in her life, our daughter first became interested in foreign missions. From her infancy she has been surrounded by an atmosphere of missionary interest and information; we took all the church papers and the Women's Magazines of the Presbyterian, the Congregationalist, the Methodist and the Baptist churches, and the Missionary Review of the World.

"Then we were privileged occasionly to entertain missionaries in our home, notably Rev. John McCarthy who worked for thirty years in China under the Chnis

MISS MARION PADEN.

[By courtesy of Midland]

Inland mission; Dr. John G. Paton, of the New Hebrides, our own Dr. Sophie Johnson and others.

"In addition, we had most powerfully searching sermons on the subject of missions and the Spirit-filled life from our pastor, Rev. T. A. Shaw, to whom she first made known the fact that she thought the Lord had called her to go to the foreign field.

"Perhaps that which more than anything else finally decided her to go as a missionary was a little book entitled, "Do not Say," or "The Church's Excuses for Neglecting the Heathen." It seems to me that every one who reads it, must either "go" or "send." I wish every family in the church, yes, in the land, could have a copy. It is published by Fleming H. Revell Co., and costs only 10 cents. Anyone who sends to me I shall furnish a copy.

MRS. GEO. M. PADEN.

18 Bayne Ave, Bellevue, Pa."

An Earnest Life.

I find my thoughts often recurring to the days spent upon the western prairies, upon the apparently level uplands north of the sand hill region in Western Nebraska. One of the brightest memories that comes to me is that of a sweet-faced young girl of seventeen who was a member of our congregation. Her home, nine miles away, was in one of the dark grey-looking sod farm houses, which, scattered here and there, relieved the monotony of the level prairie to the eye of the observer. She was eager to obtain an education and, whenever she could be spared from home, attended the schools in our little city, and worked for her board, rising at four o'clock in the morning to undertake her tasks in order to have a little time for her studies before school hours. She was slight and delicate, yet the determined spirit within would not allow her to swerve from the earnest resolve "to make the most of life, so as to help

others." "I want to be of some use in the world and I want to bring others to Christ," was her oft expressed wish to loved pastor, Shy and shrinking as L. was, yet she undertook more than many a more assertive nature would dare to do.

One mile from her home was a sod school-house. Here L. and her earnest younger sister organized a Sabbath-school, and taught and superintended. Not only did the neighboring children come to this school, but also the parents. The Bible Songs were sung, and lessons taught. Sometimes preaching services were held and the pastor drove from his home ten miles distant to lead this afternoon service.

A vivid mental picture comes to me of a visit to this school in that little shool-house with its rough hewn slabs of sod, timber rafters, and benches of boards. The bright sunshine of the warm August afternoon comes through the square little windows, and lights up the serious faces bent over Bibles and quarterlies. I can yet hear the voices borne on the quiet air as they sing the Twenty-third psalm, L's favorite. I can yet see the earnest look on the faces of these two young teachers, who as soon as they had found their Master were devoting their lives to bring others to Him.

Such blessed memories refresh and strengthen in days of discouragement, for hearts everywhere grow wearied and sick with the sorrows and sins and disappointments of this great world; with the many who will not come to the loving Burden Bearer; with the many "who will not come that they might have life."

Refreshing are the memories that come to mind of our Sabbath evening meetings for prayer. Earnest young people told of their love for Christ and of their desire to serve Him. L's prayers always breathed out her heart's desire to "bring others to Jesus," and her example in speaking for Christ influenced others to bear testimony, even though it might be with faltering words timidly spoken.

We fondly hoped that the intense longing of L's heart would be fulfilled, and that God would open the way for her to be sent as a missionary. But God had other plans for her. In order to assist in obtaining her education, she accepted a position as teacher in one of the lonely school-houses in the sand-hills region. In this district, remote from church privileges, L. could not rest without a Sabbath service. She gathered the children together, and organized a Sabbath-school although she herself had to open the school-house on the Sabbath afternoons and light the fires. Gradually the stockmen around began to attend and to take a deep interest, and L. was very happy in her work.

The winter proved to be a severe one with frequent storms, and L. was not strong enough to endure the long cold rides and exposure. A sudden attack of pneumonia was brought on, and the dear young girl's frail strength finally succumbed. Those who were at her bedside tell of her beautiful death. The Master whom she loved and served took her to Himself, one of the first fruits of our home mission field. "She hath done what she could." Have you done the same?

M. M. G.

FROM Month TO Month.

Foreign Missions—Monthly Message.

(All communications to the Secretary's office should hereafter be addressed to Room 921, Witherspoon Building, Philadelphia, Pa.)

The Minutes of the Egyptian Missionary Association, which came before the Board for consideration this month, gave us a bird's-eye view of the missionary work in that field. Passing by the routine business of the Summer Meeting of the Association, we find several large and important questions occupying the attention of the missionaries.

THE DEMAND FOR HIGHER EDUCATION FOR WOMEN.

A change has taken place in the attitude of the Egyptian world toward the education of women. Parents are no longer looking upon the education of their daughters with indifference. The value of education for girls is being recognized. This change in public sentiment constitutes an opportunity; more than that, it creates a responsibility. The missionaries, fully conscious of the resonsibility and the opportunity, have sounded a note of advance in the matter of education for young women. They ask that steps be taken to develop two of the girls' schools —the Esbekiah School at Cairo and the Pressly Memorial Institute at Asyut—into colleges.

The committee reporting upon this matter laid emphasis on the necessity of making these institutions boarding schools rather than day schools. "Wherever it is possible the girl should be removed from her former environment and transplanted into an atmosphere that will tend to the birth and growth of purer thoughts, better habits and a higher life. This can be accomplished only by bringing the girls into close, constant, personal contact with the missionary in the life of the home. One year under such circumstances is likely to do more than several years in a day school." The value of such schools as a missionary agency, and their influence in the transformation of character, is clearly recognized and stated, "through these schools, the life and character of many of the wives and mothers of the coming generations will be moulded."

THE SOBAT MISSION AS A SEPARATE MISSION.

It is difficult for the Church in America to think of our mission on the Sobat river as entirely separate and distinct from the mission in Egypt; for, historically, this mission is the child of the Egyptian mission; yet the fact remains that, from every point of view, this is a distinct mission. Conditions of life in the Sobat mission field differ wholly from those in Egypt. The Egyptian life, with all its imperfections, rests upon a civilization centuries old. Life in the Sobat region is accurately described as "uncivilized." The language of the Sobat mission field has nothing in common with the Arabic of Egypt. Two thousand miles of difficult land or river travel separate the two fields. It is no wonder, therefore, that the Egyptian missionaries, though deeply interested in the success of this distant field, have asked that this mission be regarded as separate, not only in matters of finance, but also of administration. A Pittsburg presbytery could scarcely be asked to superintend the evangelical churches of Cuba.

ENLARGEMENT IMPERATIVE.

The persistently increasing demands which come from our foreign fields should inspire us. Enlargement is the law of life. Wherever the Holy Spitit moves upon human life, old conditions become unsatisfactory. A genuine baptism of the Holy Spirit invariably calls for more praying, more bible study, more giving,

and a deeper consecration. It is the very outpouring of the Holy Spirit which has come in answer to the prayer of an interceding church at home that has created this need.

In the Minutes of the Summer Meeting of the Association, we read, "We recommend that the Association appoint the following committee . . . . . to write to the Women's Board and present the needs of the field, and ask that five new women missionaries be sent out as soon as possible." Whither would our Triumphant Lord lead us? What victories would He not grant His Church? What new Kingdoms may we not conquer for Him if, with sacrificing devotion, we accept His challenge and obey His command!

Enlargment is the condition of our exclusive occupation of the field assigned to our church. Seeing that we were not properly occupying the territory we claimed, other missionary agencies have sought to enter the Egyptian field. The Minutes of the Association report a Dutch mission, The Sudan Pioneer mission, as proposing to engage in work in Upper Egypt. Without a semblance of the spirit of rivalry, we can deplore the entrance of another missionary agency, for a multiplication of differont missionary societies, in any field, invariably involves some friction and more waste. Here too we see our Lord's challenge to the United Presbyterian church to "Go Forward."

This survey has been necessarily limited to the Egyptian mission field, as the Minutes of the India mission have not arrived. These are expected shortly, when a like survey of the work in India can be given. The church is already in possession of items of news from the fields, as these have been sent in from week to week.

The treasurer gives the following report for November: Presbyteries, $7415.-06; Sabbath-schools, $1241.32; individuals, Specials, etc., $1022.69, Women's Board, $2150.00; bequests, $902.04; the George Christie heirs, $148.50; Women's Missionary Societies, $55; Sudan fund, $45; interest, $399.63; Campbell B. Herron memorial fund, $11.67; Helen Love McKinnon fund, $5.83; Pressly memorial fund, $13.13; Total, $13409.87. Specials: Asyut, Egypt, College, $1900; Iudia famine orphons, $15.

C. R. WATSON.

Board of Directors.

The regular monthly meeting of the Board was held Dec. 2nd and was opened with devotional exercises conducted by the president, Mrs. Herron. Fourteen members present.

The Thank-offering secretary reported a new supply of Thank-offering boxes on hand. The Board authorized the purchase of all needed additional supplies for this department.

The Literature secretary reported a request for quotations on literature and was instructed to sell the Egypt and Indla series in sets of seven for twenty cents.

The business manager of Juniors' Magazine reported 460 subscriptions for the magazine during the month of November and a balance in the treasury cf $18.

Assistant Foreign secretary reported that the second church, Allegheny, would support Miss Rena Hogg as their missionary in Egypt in place of Miss Jessie Hogg, who was recently married.

Parsonage secretary reported two applications for parsonage aid, but action was postponed until March.

Treasurer reported receiving $200 for support of a pupil in Miss Lawrence's school.

The Freedmen's secretary reported several letters from missionaries containing information about the work.

The secretary of Ministerial Relief reported several requests for help, all of which were granted.

Adjourned meeting was held Dec. 16th and was opened with devotional exercises conducted by the 1st vice-president.

Treasurer received during November

$5,998.93 and disbursed $8,658.21.

Literature secretary reported amount received from sales during the month, $20.88; expenses, $35.57. Balance on hand, $18.10.

Freedmen's secretary gave report from Canton Bend. Financial statement of farm for November was submitted. Reports for November were received from the sewing departments of Knoxville, Prairie, Miller's Ferry, Athens, Bristol, Chase City, Camden, Cleveland, Bluestone, Riceville and Norfolk; also from Camden for month of October and from the cooking department of Chase City and Miller's Ferry, and the Girls' Industrial Home, Chase City.

The business manager of the Jeniors' Magazine presented drawings for different departments of the enlarged Magazine, which were approved by the Board.

Assistant Foreign secretary reported letters from Dr. Martin regarding legal papers, and from Drs. Simpson and Platter and Rev. R. C. Watson. Eight members present at this meeting.

CANNIE WILSON YOURD, Sec.

MEMORIAL TRIBUTES.

Mrs. Annie Bradshaw Rogers.

A tribute of loving remembrance from the W. M. S., of Hampton United Presbyterian church, to the memory of Mrs. Annie Bradshaw Rogers, who after a lingering illness was transferred to her reward Oct. 23rd, 190 .

We desire to bear testimony to her Christian life, to her devoted interest in our society and its work. Although affliction prevented her from attending our meetings she often had us meet with her in her home. A woman of faith and prayer; her children rise up and call her blessed.

MRS. MARY DICKEY,
MRS. MATTIE HABERLINE,
MRS. CARRIE HUTCHMAN. } COM.

Mrs. Martha Baird.

The W. M. S., of Leroy, Indiana, desire to express their love and appreciation of one of their number, Mrs. Martha Baird, whom the Master called home September 13th, 1902.

Her life was a useful one. Being of a sympathetic disposition, she was ever ready to help in time of need. We as a society bear testimony to her devoted Christian life and abiding faith in her Saviour.

We commend her sorrowing husband and family to Him who has said, "I will not leave you comfortless."

MRS. MARY BALDWIN,
MRS. BELLE MCKNIGHT,
MRS. G. I GORDON,
MRS. C. M. WEST } COM.

Mrs. Belle Elliott.

The Women's Society of the United Presbyterian Church of Pullman, Washington, is called upon to mourn the death of one of its most useful members, Mrs. Belle Elliott, wife of Prof. E. E. Elliott.

Mrs. Elliott entered the society soon after its organization, and immediately after her coming to Pullman to live. She has been constant in her attendance, and deeply interested in the work of the society. But to say this would fail to recognize fully the extraordinary beauty of life, the devotion to church, the equipoise of character, and the intelligent activity in church work which characterized Mrs. Elliott.

The central fact of her life seemed to be her Christian faith, and around this all her activities clustered. She was universally beloved and her wise counsel was always sought. In the active doing of the church work too she was ever foremost, though with the greatest modesty and self-control.

Her death has been a loss to the church, this society and the community, but her life will continue long to be to us all an example of noble living and doing.

Resolved, That this testimonial to the Christian life and character of our beloved sister be spread upon the minutes of the society, and that copies be sent to the Women's Missionary Magazine and to Professor Elliott. COM.

Mrs. Belle Fraser Leitch.

The Woman's Missionary Society of the Sixth church, Allegheny, has met with a great loss in the death of Mrs. Belle Fraser Leitch, and we desire to express our appreciation of her devoted life.

She gave her life to others, and her ministry in times of sickness and distress endeared her to many hearts and homes. She will be especially missed in the the homes of the poor and destitute to whom she daily ministered with temporal as well as spiritual comfort.

Mrs. Leitch was faithful in all church and Sabbath-school work, but it is as secretary of our missionary society that we shall miss her. Always present, with unflagging zeal she sought to inspire others to greater activity in church work. Being wonderfully gifted in prayer, she came to be relied upon to lead us in our approach to the throne of grace. She died comforted by the same gospel hopes by which she had lived and which she had commended to so many others. She sleeps in Jesus, whose name she loved.

MRS. J. N. SMIUH,
MRS. J. B. LAMBIE,
MRS. R. H. KNOX. }

This Group represents the different grades of Membership in the Junior Missionary Society—Little Light Bearers, Junior Advance Circles and Honorary Membership.